10: d'Orleans--266 T-3 (1891-92) 1894 Laos
116, 396, 462, 697, 834

[LSS: at Muong Ngoi] "As I walk down by the side of the river I find a very animated scene; prisoners are going to and fro with manacles on their legs, which do not seem to inconvenience them at all. Elsewhere, men are making rafts and cutting planks; some of them are sawing a tree; they work horizontally, in pairs, putting in wedges as they advance. Women are fetching water in buckets made of bamboo tubes; they take the opportunity of bathing, and do not seem hindered by any bashful feelings. There is a curious remark to make on this point: amongst the Thaï's of the Black River, the men never hesitate to strip themselves, and enter the water; but the women appear more reserved; here, on the contrary, they are the ones that feel no shame, whilst their husbands seem to avoid undressing in our presence."

10: d'Orleans--325-326 T-3 (1891-92) 1894 Laos
116, 301, 563, 697

[LSS: in Luang Prabang] "It is a strange crowd, [326] and among the component parts of it are young girls bare to the waist, with a smile upon their lips, their arms encircled by several gold bracelets, and with a gardenia in their hair, while beside them, perchance looking much more frail and humble, is a Ka woman with a turban upon her head and a basket on her back, fastened by a piece of leather going round her forehead. Then there are groups of Kas, ten or twelve together, who walk about with a timid, startled look, and try to dodge my photographic apparatus. Following these, perhaps, is a convoy of prisoners, wearing black gaiters to avoid the friction of the rings in their chains, behind them being the Siamese soldiers, who have silk trousers, linen vest and felt hat. Their aspect and bearing denote the parvenu, and they display all the insolence of new masters, contrasting with the calm, dignified air of the portly bonzes, who, robed in yellow and escorted by their young pupils, proceed with measured and self-satisfied tread.

There is little sign of hurry in the crowd, and it is as much as they can do to move out of the way to let a royal elephant or the vehicle which is conveying a Minister to the Royal Council Chamber go by."

23: Franck--298 T-2 (1924) 1926 Laotians
116, 366, 697, 793

"The main street of the capital, [EJ: Luang Prabang] dying out at either end in semi-jungle, is lined by a long market, facing the entrance to the king's palace. But for that matter there is a market just outside the royal palace in Madrid, too, and many beggars also, which here seem to be unknown, unless we count the yellow-clad priests sauntering along with their begging-bowls in the early morning. Even such an Eden as this is not without its serpents, however; and rattling chains on the legs of prisoners working about the town make strange contrast both to its quiet gentle atmosphere and to the regality of its king."

644 The functionaries responsible for minor duties inside the palace, under the orders of their chief the Maha-Monti, are the:

Maha-Nosit, Lasa-Nosit, Lasa-Mat, Sanet, Sakame-Nane, Latsavat, Out-Thamonti, Sene-Thong-Niot, Sathipavot.

652 [493] The treasurers, storekeepers and palace guards have the 647 titles of:

Phaya-Vi-Sai-Monthiene, Phone-Seuk-Khoua, Phone-Seuk-Sai.

697 Finally the jailers and scourgers (or executioners) under the command of the king or of the head of the justice department:

Phone-Tesak, Sa-Phakdi, Sa-Dab-Khame, Vong-Phouthone.

635 In the provinces, the head of a muong bears a title which is 631 personal to him, "Phaya" or "Phya," to which he adds that of "Tiao-Muong" and the name of the province, as Phaya-Si-Vorarat-Phrak-Di, Tiao-Muong-Vien-Tiane.

Under his command he has principal mandarins in the number of three, who bear the titles of "Oupahat," "Latsavong" and "Latsaboute." Each of them is generally responsible for the administration of one part of the muong, under the supervision of the "Tiao-Muong."

These high officials are seconded, depending on the importance of the muong, by a larger or smaller number of counselors or judges who bear the titles of "Sen," "Tiane," "Khang," etc.

Muongs are generally divided into cantons, and the heads of the 623 latter bear the title of "Taseng." Each canton includes several villages or "Bans," and each of these has at its head a mayor who is usually called "Pho-Ban" (the father of the village). The head of a village is aided by a kind of council or assembly of notables, the titles of whom are "Pia," "Luong," "Koun," "Sen," "Mune" or "Nai."

643 The four principal leaders of a muong, that is to say the "Tiao-646 Muong," the "Oupahat," the "Latsavong" and the "Latsaboute" (1),

(1) In the Hua-Pahn-Ha-Tang-Hoc, the heads of muongs bear the following titles: "Phaya" (Tiao-Muong), "Phya-Hua-Pahn" (Oupahat), "Phya-Balat" (Latsavong), "Phya-Kam" (Latsaboute). In accordance with custom, these offices are hereditary and sons succeed their fathers, except for the office of "Phaya" (Tiao-Muong) where the rule is not absolute.

are [494] elected either by the nobles or by commoners who possess certain aptitudes and sufficient intellectual culture. The whole population, nobles, officials and common people, are consulted. Then the